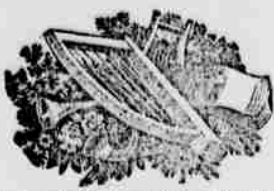


The Burlington

NOT THE GLORY OF CESAR

BY H. B. STACY.

FRIDAY, AUG



The poem below we quote from the June number of the *Knickerbocker Magazine*. If any one among our readers can perceive it without feelings of high admiration for the talents of the author, they possess perceptions different from ours. As a forcible and graphic, yet sentimental picture of the Deluge, it will bear a comparison with any imaginative description of modern times. We have italicized a few passages that we conceived wonderfully grand and sublime. They would have done no discredit to the lofty muse of Byron himself. Indeed, in the most thrilling pictures of that noble writer, we can find few that rise superior to the lines we have signalized. We trust that Mr. BARBER does not intend to let his gifts lie idle. They are of a quality to give him contentment with respect to past success, and a hope for the future, which should inspire him into modern and vigorous action. His reward will be constantly with him.—*Philadelphia Gazette*.

THE DELUGE.

"Ah! what a sign it is of evil life,
When Death's approach is seen as terrible!"
SHAKESPEARE.

The judgment was at hand. Beneath the
Gathered's impetuous clouds, which, blackening,
spread,
Until their bearded masses overwhirled
The hemisphere of day; and, adding gloom
To night's dark empire, swept from zone to zone
Swept the vast shadow, swallowing up all light,
And covering the ever-flowing fountains
As with a mighty pall! Low in the dust
Bow'd the delighted nations, worshipping.
Awa the charged games of the storm
Burst with their growing fury; down and fast
Shot down the ponderous rain, a desert flood,
That slanted not before the howling winds,
But, with an arrowy and unceasing rush,
Dashed headlong downward. Soon the rivers rose,
And roaring fled their channels; and the lakes
Awoke exulting from their lethargy,
And poured destruction on their peaceful shores.

The lightning flickered in the deluged air,
And feebly through the storm of gathering waves
Murmured the stifled thunder. Day or night
Ceased the descending streams; and if the gloom
A little high-land, when the loud moon
Rose on the starless midnight, to show
The lifting up of waters. But and lo!—
Forsake the flooded plains, and wildly
The shivering multitudes of human kind
Toiled up before the insatiate elements.

Oceans were bleat, and the levitation
Was borne aloft on the ascending seas
To where the eagle nestled. Mountains rose
Where the sole land marks, and their sides were
clashed
With shivering crevices, from the weltering waves
Whose surges clapped their, on their impetuous peaks,
Swathed in the stupor of death. The hand of Death
Strove might as they clung; yet down grew
The crowded nations, as the encroaching waves
Narrowed their little world.

And in that hour
Did no man aid his fellow. Late of life
Was the sole instinct; and the strong banded son
With impetuous surge the patient sire
That clung to him for succor. Woman trod
With wavering step the precipice's brow,
And found no aid to grasp on the death verge
O'er which she leaped and trembled. Selfishness
Sat like an angel on every heart.
Smothering the voice of love. The giant's foot
Was on the striding neck; and on Dryade
Grappled the deadly steel, and knuckled hand
Followed the last remnant of that race
Which God was deigning to perish.
Huge monsters from the plains, whose skeletons
The outlines of surrounding continents
Had failed to crumble, with unyielding strength
Crawled through the solid crinoid; and beneath
Bore, downward in the ever rushing rain, floods,
With blinded eyes, drenched plumes, and trailing
wings,
Staggered unconsious o'er the trampled prey.

The mountains were submerged; the barrier chains
That mapped out nations sank; and at length
One Titan peak above o'erspread the waves,
Bearing a shaken world. And of the tribes
That thronged every vale, one man survived;
And he stood shivering, hopeless, shelterless,
Upon that fragment of the universe!
The surge of the universal sea
Broke on his naked feet. On his gray head,
Which fear, not time, had silvered, the black cloud
Poured its unquenching torrents; while around,
In the green twilight dimly visible,
Rolled the grim regions of the ghostly dead,
And seemed to beckon with their tawny arms
Their brother to his doom.

He smote his brow,
And, maddened, would have leapt to their embrace,
When lo! before him, riding on the deep
Loomed a vast fabric, and familiar sounds
Proclaimed that it was peopled. Hope once more
Cheered the wan creature, and imploringly, "Wails,
He stretched his arms forth towards the floating
And cried aloud for mercy. But his prayer
Man might not answer, when his God commanded.
The ark swept onward, and the billows rose
And buried their last victims!

Then the gloom
Broke from the face of heaven, and multitudes streamed
Upon the shoreless sea, and on the roof
That rose for shelter o'er the living gem
Whose increase should repopulate a world.
NEW YORK, MAY, 1837. J. BARBER.

COMMUNICATION.

REV. BISHOP HOPKINS. SIR: Your
sixth objection is so vague and indistinct,
of such general and yet no application,
confused and confusing, that I scarce
know how to reply to it. And I think
that any unprejudiced mind by reading
your remarks upon it must come to the
same conclusion. The first part of it is
"that it (the Temperance Society) cannot
be relied on as a remedy against vice." I
suppose you would not have us understand
you here as meaning all vice, but the vice
of intemperance. If you did mean all
vice why should you attach that to it that
it never designed to operate against? But
if you meant the specific vice of habit that
produces drunkenness, why not state it,
that you might not mislead? It seems

at your "pledge," that you had given,
led you to advert to any measure that
should support your pledge, fair or foul.
But sir, are not the doctrines of the Tem-
perance Society as good as can be found
are they not scriptural against this vice?
They are the following—Ardent spirits in
health is not needful—is not useful—its use
is sin. What better doctrines than these
to prevent the habit of using ardent spirits?
The practice of the temperance society,
which is touch not, taste not, handle not,
you cannot object to unless you object to
the Bible, and it is most certainly the best,
the only sure ground of remedy against this
vice.

Then again there is another view that
should be taken of this subject, that you
with all adroitness have continually kept
concealed, that is, its only work is to pre-
vent. It is not to take the vice and destroy
it, but to change the habit and prevent it.
If, therefore, the changing of the habit
will prevent the vice, and the Temperance
Society be effectual in changing the habit,
then most certainly the Temperance So-
ciety is a remedy against intemperance.—
The only question then to settle is does the
Temperance Society change the habits of
people? Every honest man will at once
grant that this society does change the
habits of people. Every member is
pledged to abstain from using ardent spirits
himself—not to furnish it to his family—
to those in his employ, or those with whom
he associates. Thus the principles of this
virtue are brought into action, and the
habit of intemperance is prevented. How
then can you say that it is not a remedy
against vice? It most assuredly is, for
let its doctrines and practice become uni-
versal, and intemperance could not be
found.

I am aware you will say, let the church
be the Society to reform this habit.—
Would you then have the church a Tem-
perance Society? Surely if God has or-
dained that the church be a Temperance
Society, then the society cannot be based
on worldly principles, but on religious
On principles of God's ordaining. Now if
the church and society be based on the
same principles how can you say the church
is a remedy and not the society? Or
would you exhibit a philosophy that will
admit two opposite principles to produce
the same result? But you admit the
gospel and the church have been in exist-
ence for eighteen centuries, and have not
destroyed this massive vice. Now if the
gospel and the church have not accom-
plished this work, and the Temperance So-
ciety would do it in one generation, and do
it on gospel principles, then is the society
needed, and it is a most sovereign remedy
against the vice. The remaining part of
your objection is that "it is reforming men
by experiment on other principles than
those which are set forth in the scripture."
This objection cannot fail to lack proof
positive, it is of such a nature. But proof
positive may be brought against it. Let
us try it. The scriptures teach us to
"cease to do evil." The Temperance So-
ciety speaks the same by saying cease to
use ardent spirit. The Bible teaches us
"to learn to do well." The Temperance
Society teaches to learn to do well by be-
ing temperate. Here is the most perfect
agreement. Now you must say that ceas-
ing to use ardent spirit and learning to be
temperate are not doing well, or you must
own the Temperance Society does not
experiment upon principles opposed to
scriptures. Which of these sides will you
have? If the former, then you are the
abettor of drunkenness—if the latter, then
your objection is false. I have now cov-
ered the ground of your objections against
the Temperance Society, and I think, have
shown them to be destitute of all applica-
tion to the society—morely imaginary
suppositions, weak and womanish, and worthy
of no other notice than that in which they
are used, and now feel somewhat prepared
to sustain the positions advanced in my
first number.

IN CONCLUSION.

I think I may be allowed the remark of
Rev. Robert Hall in his reply to Mr.
Booth on *strict communion*, in reference to
my examination of your objections against
the Temperance Society. His remark is
the following, "The reader will not expect
me to follow him in his declamatory exur-
sions, or in those miscellaneous quotations,
often irrelevant, which the extent of his
reading has supplied: it will suffice if I
carefully examine his arguments without
omitting a single consideration on which
he can be supposed to lay a stress." I ac-
knowledge that if your objections were
valid, your proof convincing, you might
with propriety be opposed to the Society.
But as it is, I leave it for any candid mind
to judge whether you have made out your

case. Being fully convinced that your per-
formance is but another "splendid failure,"
I purpose now to bring forward some con-
siderations that in my view make it an im-
perious duty upon the Episcopal Church
to take active part in the Temperance Re-
form. My first is, The extreme practical-
ity of the system. The system of tem-
perance operations are simple but efficient.
The sole object is to reform the habits of
the people by light and moral influence.—
That the habit of using alcohol in greater
or less quantities is the producing cause of
all the drunkenness, suffering, and woe,
consequent, no one can deny. The habit
then is probably chargeable with the con-
sequences. The people are chargeable
with the habit. Now if such an evil exists
and is based upon such ground as this,
there is the most powerful reason for using
all our moral influence in an associated
form against it. The Temperance Society
exactly meets the exigency in this case.—
It calls into operation all the moral power
of its members, sets itself in array against
the habit, demands an immediate reform,
and as far as its influence extends accom-
plishes it. In this respect it commends
itself to every man's conscience in the sight
of God. Purposely to do nothing more
than to reform a habit in community to pre-
vent such an enormity of woe. Now I ask
in the view of candor if a society aim at
such a point as this and its practicability is
so perfect, does it not claim at the hand of
every virtuous individual his most undivided
and unqualified support? Answer it the
reverse sir if you can!

Again another consideration why you
should engage in it is the moral respecta-
bility of the cause. The respect I mean is
that of valuing human happiness and of es-
teeming a christian virtue. This is not a
matter of small import. The Temperance
Society is the proper medium for embody-
ing and bringing out this respect. I am
aware you may say that it may be done by
individual effort without the commitments
of the society. It is much easier affirming
his than making people believe it. Indi-
vidual effort will do but little so long as the
habit is necessary, in part at least, a social
one. But individual effort will do
nothing but for the individual, unless it be
put forth upon the social principle. The
moment it is called into exercise on the so-
cial principle it demands association. Con-
sequently if we have respect to the welfare
and virtue of community we are called upon
to act in our moral capacity. Those who
are engaged in the temperance cause are
manifesting this regard. Those who stand
aloof are exhibiting at least no concern in
this thing for it. If so you are morally
bolden to exhibit your regard thus for vir-
tue. I know you may say you can do it as
well in another way. I answer you cannot,
for the Temperance Society is exactly
adapted to the case and therefore demands
your co-operation.

Again the moral obligations you are un-
der to do good unto all men, are such as to
lay you under obligation to the society. By
the hearty effort of all christian demonis-
tians put forth together, together with the
union of the virtuous in this thing beyond
the pale of the church, would soon produce
this happy result. That you are under ob-
ligation to do good to all as far as in you
lieth, you cannot deny, and if the change of
habit be thus called for in order for this
good, and the Temperance Society produce
this change how are you to be exempt from
the claims of this society? you are not.—
Then by refusing to advance the Temper-
ance Society you refuse to do good, and by
refusing to do good you do evil. This view
must be taken by every virtuous and well
instructed mind. Here then we hold you
to your duty, and if you demur, we appeal
to the world; yea more to God himself, who
has recommended you thus to do good to
all men.

Again the happy result of the universal
success of the Temperance cause as it re-
fers to community and to virtue is another
reason why you should be bolden to pro-
mote the Temperance Society. In refer-
ence to community you have acknowledged
in part its value. None can deny it. In
reference to virtue, I think I have shown
that it is altogether favorable. It prevents
a most alarming and destructive vice, it es-
tablishes a beautiful christian virtue in its
stead, empties our alms houses and penit-
entiaries, spares husbands and fathers to their
families, dries up the fountains of misery
and spreads the face of moral beauty over
the world. In short, it prevents the popu-
lation of hell, and prepares the world,
through the means of the gospel, for the
populating of heaven. These are among
the many claims the Temperance
Society has upon you. Here we arraign
you and hold you to the claims; and pro-
claim to the world your default, if you
refuse.

St. A.—1837.

INDEX.

which one crop is made to succeed another.
As the discussion of all these points,
however, would involve the repetition of
what is already well known to every gard-
ner, the article now submitted to the reader,
and for which his indulgence is en-
treated, is limited to what is properly called
crotching, or the succession of crops.
Crops, in kitchen gardens, are put in the
ground according to three distinct plans or
systems, which may be termed successional
crotching, simultaneous crotching and
permanent crotching.

Successional Crotching is that in which
the ground is wholly occupied with one
crop at one time, to be succeeded by another
crop, also wholly of one kind; for example,
onions to be followed by winter
turneps, or potatoes to be followed by
borecole.

Simultaneous Crotching is that in which
several crops are all coming forward in
the ground at the same time; or example,
onions, lettuce, and radishes, sown broad-
cast; or peas, potatoes, broccoli, and spin-
nachs, sown in rows.

Permanent Crotching is where a crop
remains on the ground several years;
such as sea-kale, asparagus, strawberries,
&c.

To these might be added, *mixed*,
leguminous and herbaceous crotching; such as
growing for lucious crops among goose-
berries, currants, raspberries, and other
fruit shrubs, and among fruit trees. The
practice of growing culinary crops among
fruit shrubs is, however, nearly exploded
in the best gardens, on account of the in-
jury done to the shrubs when they are
young and small, by the roots and shade of
the culinary crops, and of the injury done
to the culinary crops when the shrubs are
grown up by the shade and confinement
when they produce. For the same rea-
sons, crotching between trees is by no
means desirable in small gardens, where
the trees must necessarily be at no great
distance from each other, but in the
case of very large gardens, such as those
of commercial gardeners, where trees are
planted in close rows at 20, 30, or 40
yards apart, so as to shelter the ground,
the crotching may be carried on in the
spaces between the rows of trees, on the
principles which regulate successional,
simultaneous, or permanent crotching, in
ground where there are neither trees nor
shrubs.

The object to be attained by a system of
crotching is that of procuring the greatest
quantity and the best quality of the desired
kind of produce, at the least possible ex-
pense of labor, time, and manure; and, in
order that this object may be effectually
obtained, there are certain principles which
ought to be adopted as guides. The chief
of these is to be derived from a knowledge
of what specific benefit or injury every
culinary plant does to the soil, with refer-
ence to any other culinary plant. It
ought to be known whether particular
plants injure the soil by exhausting it of
particular principles; or whether, as has
been lately conjectured by Dr. Candolle,
and as some think, proved, the soil is re-
newed and for the growth of the same or
any allied species, by excretions from the
roots of plants; while the same excretions,
acting in the soil by manure, add to the
fertility of the soil by the production of other
or species. The prevailing opinion, as ev-
ery one knows, has long been that plants
exhaust the soil generally, of vegetabil-
ious, particularly of that kind of food which
is peculiar to the species growing on it for
the time being. For example: both pota-
toes and onions exhaust the soil generally,
while the potatoe deprives it of something
which is necessary to insure the reproduc-
tion of good crops of potatoes, and the onion
of something which is necessary for the re-
production of large crops of onions.—
According to the theory of Dr. Candolle,
both crops exhaust the soil generally,
and both render it unfit for the repro-
duction of the particular kind of crop;
but this injury, according to his hy-
pothesis, is not effected by depriving the
soil of the particular kind of nutriment re-
quisite for the particular kind of species;
but by exhausting it of substances pecu-
liar to the species with which it has been
cropped, which substances render it unfit
for having those crops repeated. Both
these theories, or rather, perhaps, hypoth-
eses, are attended with some difficulty in
the case of plants which remain a great
many years on the same soil; as, for exam-
ple, permanent crotched herbaceous plants
and trees. The difficulty, however, is great
over in both systems: be the first, or old
theory, the annual crotching and decay of
the foliage is said to supply at once gener-
al nutriment and part of the nutriment
and by the second, or new theory, the
same dropping of the leaves, by the gen-
eral nutriment which it supplies, is said
to neutralize the particular excretions. I
must confess that it is not very easy to see
how general nutriment, dropped on the
surface of the soil, can neutralize the ex-
cretions matter deposited many feet
beneath the surface; as in the case of long
rooted herbaceous plants, like the garden
lucern, &c.; and deep rooted trees, such
as the oak, &c. Nevertheless, we find that
these plants, with remains a longer period
on the same soil than others, the roots of
which never go to any great depth beneath
the surface; such as the illudious rooted grasses,
the strawberry, &c. and the pine & fir
tribe. We mention these things to show
that, though it is not yet determined which